

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 8, 1915.

NEW SERIES VOL. XVII, NO. 27

KINGDOM BRIEFS

Mr. Bryan's resignation was accepted; his apologies—well, that's different!

The Review and Expositor for the third quarter is out with its usual good bill of fare. Its contributors are from far and near.

Missionary J. G. Chastain spent June among the churches of Kentucky. He is now engaged in a campaign in Trinity Association with Manatee, Miss., as base. Rev. John F. Carter is leading the campaign.

The editor will spend most of July and August in evangelistic meetings. This may cause delay in answering letters and some matters of business. If so, this will be the explanation. He is this week assisting Pastor Barnhill at McCall's.

A writer in The Baptist Record two or three weeks ago spoke of desiring to make the State of Mississippi a great Baptist empire. We had thought that our Baptist brethren were too democratic to want to establish empires.—New Orleans Christian Advocate. Brother Meek, the Baptist empire is one in which Christ alone rules and all we are brethren, absolutely on the same footing.

Brother H. M. Long makes grateful mention of the fraternal assistance rendered him while working for The Record at Wesson by Brother W. H. Evans, who accompanied him to the homes of the people; also of Brother W. M. Turnbaugh at Brookhaven, livery man, who put a horse and buggy at his disposal and sent his son to pilot the paper man to the homes in town and out of town.

The suffrage clause in the Oklahoma constitution has been declared unconstitutional on account of the "grandfather" provision, namely that a man who was not qualified to vote for other reasons, might still be permitted if his ancestors could before the war. The Mississippi constitution has accomplished the same purpose and been approved by the highest court. Credit for this is due to Senator J. Z. George, one of the greatest constitutional lawyers this country has produced.

C. W. Black, of Summerland, writes: "We notice that the question of whether Saul was saved or not has been discussed in The Record. Some prefer not to give an opinion. One brother gave his opinion last week. We do not understand just what he means when he says, 'It is to belittle God's plan of saving souls to intimate that King Saul was saved. * * * If Saul was saved, the vilest reprobate on earth need have no alarm.' And then he says, 'God gave him another heart and the Spirit of God came upon him and he prophesied (preached). * * * hence Saul must have had a good heart and he must have been free from sin or God's Spirit would not have come and remained with him.' This seems to be contradictory to us. Our brother will have to come again before we will understand what he means." Some Armenian has been tinkering with his theology.—(Ed.)

It was not a surprise that the sentence in The Record two weeks ago about Nicodemus and baptism should awaken some inquiries and discussion. This week there is given space to a short article by Brother Murphy about being born of the water. While desirous of avoiding a prolonged discussion on this point, it seems right to allow an expression of opinion when Baptists differ, as they do on this subject. There is no teaching of any body of Christians that the editor has less sympathy with than the idea that people are saved by obeying the command to be baptized, or indeed any command at all. Salvation is not by obedience but by the Lord Jesus Christ through faith in His name. We are saved by His grace, by His power, through and on the basis of His blood that was shed for us, and by the merit of that alone. We are saved before we get to baptism, and not by the means of it. Having said this, there is something else that needs to be said. The surrender to Christ and trust in Him for salvation are often prevented by a willful stubbornness that is unwilling to yield to the will of Christ. People sometimes say, "I can't give up this, or I can't give up that." Or, "If I have to do that to become a Christian I will never become a Christian." In that case they are very sure not to be saved. Nicodemus seems to have been in this frame of mind. He and his fellow pharisees were convinced that Jesus was a teacher sent from God. His miracles proved this. But they stubbornly resisted Him, and specially is it said they rejected the baptism of John. That might do for the common herd but not for them. Jesus told him that he and they would have to be born again, and explaining it He said it meant they must submit to this ordinance as an evidence of a complete surrender and change of mind. People who know the will of God and stubbornly refuse to accept it cannot be saved; they cannot see the kingdom of God. The water birth or baptism was the inevitable sign and accompaniment of the spiritual birth. Let us not in our zeal for one truth—that of salvation by grace—reject the other truth which is a sign and witness of the new birth.

The homeopathic physicians claim to have discovered great medicinal value in alfalfa, being a good appetizer, an invigorating tonic and flesh producer. It has been reported before that horses and cows were getting about all there was good to eat and people were taking what was left.

W. C. Ashford has supplied a month for the church at Natchez and expects to enter the seminary in October. In the meanwhile he will be glad to supply for pastors or sing in meetings.

Secretary W. Fred Long reports half a million in Mississippi Sunday Schools, June 13. Meridian had 4,805; Hattiesburg, 2,203; Jackson, 1,900; Tupelo, 1,058.

The Georgia Bankers' Association recently decided to have no more intoxicating liquors served at their banquets. Praise the Lord!

Don't forget to tell the new converts that they can get The Baptist Record for one year at half price.

The business manager is spending the week at the North Mississippi Encampment at Blue Mountain. He will answer your letter as soon as he returns.

Mars Hill church, H. A. Chapman, pastor, is putting a new coat on the house, inside and out. They have good congregations, 100 in Sunday School and expect to entertain the county Sunday School convention and the association soon.

P. C. Gadd, of Hickory Flat, sends us the following query: "Is it right for a minister of the gospel to celebrate the rites of matrimony simply on a license from the court, when he knows the parties are under age, and their parents opposing the match?" As a rule, it is not right, and we have refused to do it, but there may be conditions in which it would be better for them to be married.—(Ed.)

The New Jersey coast resorts that dread the prohibition wave more than they would a tidal wave, should look up the record of Long Beach, California, the dry seaside city near Los Angeles. It was started "dry" the same time that its beautiful neighbor, Santa Monica and the other northern beaches were projected as "wet" resorts, and now Long Beach has more visitors and also does more business than all the others put together. This year the beach is putting up the largest "pleasure pier" on the coast, in the sure faith that it will pay to give people a good time without a glass of beer.—Christian Advocate.

Can anybody give a good reason why women should not serve as members of the boards of trustees of the orphanage, the hospitals and the colleges in which women are educated? They give a large part of the money and are as deeply interested in the work as the men. They have just as intelligent appreciation of what ought to be done in these institutions and in some respects are better prepared to decide what is needed in them. Surely women know what is good for their girls. They have not had experience in the actual management, but neither have men until they are tried out. They have never been heard complaining that they have no control in this work, but are giving themselves and their substance without murmuring, indeed with great joy to these forms of service. One-third of the money for missions is given by the W. M. U. and probably a like amount for the other work. Is it not just that they should be recognized on these boards? They are members of our churches and of our State Convention with all the rights that membership confers, and it is not likely that any charter provision stands in the way of their being members of these boards. It would probably not be necessary for them to be members of the Convention Board, as they have their central committee, nor of the trustees of Mississippi College since there are no girl students there.

Thursday, July 8, 1915.

THE FIELD GLASS

THE FOREIGN MISSION BOARD AND THE BROTHERHOOD.

By J. F. Love.

There are considerations too high and holy to admit of this. Shall we not now as brethren turn our thoughts to the wide-open door of opportunity which challenges us, and commit ourselves afresh to a thoroughly constructive missionary policy? If we cannot do this, there is inevitable peril for our cause. I would not prohibit investigation nor plead exemption from criticism either for myself or the conduct of the work, but I would with my whole heart plead for the work itself and a mighty effort to set it forward. The welfare of the work and pending issues ought to sober the thinking and determine the sense of responsibility with which we speak or write at this time. For the present, certainly, the preponderance of obligation is on action.

Three Parties to Present Responsibility.

There are, if we may make artificial divisions, three parties to the weighty responsibilities of this present hour. First, there is the small but heroic and consecrated company of foreign missionaries, scattered over our seven great mission fields and distributed among numerous isolated stations. There falls to these, our brethren on the outposts, a responsibility for faithful service, for severe economy, for wise conduct of the work and the safeguarding of sound missionary policies. If I were to speak for the three classes, I should with greatest confidence speak for these missionaries. I believe that men and women who have reached a degree of consecration which makes them willing to forsake the dearest earthly associations and go hence to live with and for those between whom and themselves there is least of congeniality, and who have taken the training and passed the examination which the board requires before it sends them out, can, except in the rarest case, be depended upon faithfully to represent Southern Baptists in life, in teaching and in diligent watching for souls.

I would name the Foreign Mission Board and its officers as a second party to this responsibility. The board and its secretaries cannot well exaggerate the magnitude of their responsibility. We are charged with the collection and expenditure of vast sums of money, scrupulous attention to bewildering details incident to the work, the freshening of enthusiasm at home and the projection and protection of effective and sound denominational policies, the finding of a safe course for our cause through a labyrinth of subtle, perplexing influences which operate about it, and the constant reinforcing of the missionary corps. Can anyone expect that, under such circumstances, mistakes will not be made? They will be made, but let charitable men remember that the denomination at large never bears much of the snag or the mine which by careful piloting has not been struck. I am glad that the Foreign

A State of Mind.

The present mind of Southern Baptists is one for thoughtful men to study with deep seriousness, and to inquire whether this frame of mind lends itself to a great practical missionary effort such as the whole world-situation requires for its handling. We have had outspoken discussion of mission methods. There has been much talk and much writing, and it would be an unusual commentary on human nature if nothing had been written or said which did not in some accent miss the mark in highest courtesy and perfect timeliness. But granting this, there should be no ill-will among us.

Mission Board is made up almost without exception of prayer meeting Christians. It is in this we hope to avail ourselves of a Pilot who knows the coast we navigate.

The third party to this responsibility is the largest and the most responsible of all. This party is the Southern Baptist brotherhood. It is composed of two and a half million Baptists, holding membership in twenty-four thousand churches, led by nine thousand pastors, co-operating through seventeen state bodies. The responsibility is as great as these immense numbers and the value of our Baptist message to a lost and misguided world. What is the exact responsibility which falls upon the denomination? It is very definite as well as very great. It is, of course, to control, direct, instruct the agency which it has created for the doing of the work. Nobody can call in question this fact, and this responsibility has been clearly recognized by the brotherhood in convention assemblies at Nashville and Houston. But, having exercised prerogative at this point, the duty to go further is implied.

What follows? Manifestly, it is the duty of Southern Baptists individually and as churches and pastors to support in the strongest and most practical way the board which they direct and control. But this obligation reaches beyond the board and any mere obligation to support it, and takes upon itself responsibility for the mission field and work with all their opportunities, crises, needs and perils at the present marvelous hour. Are we as a denomination to claim "a place under the sun" for our standard bearers and attempt a work of such magnitude as to justify the claim we make for such a place? Then it is the plainest thing before the eyes of an honest man that we must as a home constituency get into the foreign mission business with large purpose, a large program and large liberality to back up our claims. We shall have our territorial rights infringed and our claims impugned, if we do not give more send out more missionaries and do more foreign mission work than we are doing at present. What can so imperil Baptist rights and the Baptist future as parsimonious giving to this our greatest enterprise? We acknowledge a just responsibility when we challenge all protest to carry the gospel anywhere and everywhere.

What United Effort Will Accomplish.

As I see it, the enlargement of our missionary campaign, a new rallying and leadership of our forces, with hearts set upon new victories and a full discharge of our great responsibilities, will accomplish for us certain desirable ends within the home fellowship. Such a passion connected up with practical Christian endeavor will unify the brotherhood and more than all defensive apologetics, promote and insure the purity and prosperity of our message. There is no other way we can go which will so certainly bring the whole denomination together and promote doctrinal soundness and spiritual greatness as the pursuit of this ideal. We are a great company, and it is no small part

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of our task to save our people both from un-substantial belief which means worthlessness and that contentiousness which breeds smallness. The hearty engagement of all upon the task of propagating the truth and multiplying believers is the surest way to keep us sound in faith and in life. We have a message which the world needs and which ought to stir our enthusiasm and arouse compassion. My brothers, beloved, the day of our destiny is upon us. Cannot we all unite in propagating the truth? We shall draw together if we pursue this common task. The world waits for our gospel and our Baptist message. Millions are under the doom of sin and wear the fetters of superstition from which our gospel and our principles alone will set them free. God help us to be found faithful every man in his place!

A Personal Word.

If a personal word can be indulged, I would say, I am glad that free speech was allowed before present responsibilities were laid upon me. Now, my brethren, I ask for your help and your prayers for myself and my associates in this responsible work. If you will give them and stand under the responsibility which is yours, we will endeavor not to shirk at any point our own responsibility. I will pray daily for grace to represent you worthily and will stand ready to give an account of my stewardship whenever the convention calls for it. We invite counsel, will avoid concealment and deal frankly with the brotherhood while striving earnestly to achieve success for the work. I believe we can win if we will strive together with understanding of each other. This is my apology for this personal word. Will you, one and all, seek to secure concentration of energy upon the task which cannot without serious peril be neglected, and which must be seriously hurt if the distracted mind of many of our people is not drawn to and concentrated upon it without delay. We have a task for the year which will require our mightiest effort to accomplish.

THE WATER.

The quotation which follows is from the pen of the editor of The Baptist Record:

"Jesus insists upon a confession, an outward expression of sorrow and repentance, an open declaration of allegiance to Him. This is what baptism is for and why it is put at the beginning of the Christian life. This is why He told Nicodemus who dodged about to meet Him at night, that he must come out in the open and be born of the water as well as the Spirit."

Jesus told Nicodemus very plainly that, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This language is not hyperbole, but a plain declaration. If Jesus had any reference to what we term water baptism, then it is not baptism either by affusion or immersion in water absolutely essential to salvation? Or is there not another water, and another Scriptural viewpoint from which we

may look and more reasonably comprehend this saying of Christ to Nicodemus?

It is written that while He hung upon the cross, 'one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.' We accept the blood as very essential, for by it we are redeemed, but shall we discard the water? Was this spoken to no purpose? And is of no avail? Was this declaration to no point or profit? I Jno. 5:6-8 declares that, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in Heaven, the Father, the word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water and the blood and these three agree in one." "This is the witness of God which He hath testified of His son." As I see it, Jesus had no reference to natural water when He spake to Nicodemus; when we are born again, and imbued with the Spirit, it will manifest itself; we will come out in the open and gladly go down into the water as a testimony that Christ has wrought a work in us, we will 'shew ourself to the Priest and offer for our cleansing.'

Yours for the truth,

F. H. MURPHY.

IS EVOLUTION INCONSISTENT WITH ANYTHING FUNDAMENTAL TO CHRISTIANITY?

I. E. Gates, President Wayland College.

Things fundamental to Christianity may be summarized as follows: God the Creator of all things; man fashioned in the moral image of his Creator; sin the curse of both man and the world; soul the inbreathed spirit of God into human form; immortality the deepest and mightiest and holiest impulse of life; resurrection in freedom from all earthly limitations; regeneration from the dominion and power of sin through the atonement made possible by the sacrificial death of Christ; incarnation and central fact of the gospel; revelation of all these fundamentals inspired by the Holy Spirit, taking form in the written word and established both by the testimony of God and the experience of man as the infallible and inerrant word of God to man.

The teachings of evolution may be summarized as follows: And in this summary I am going to take the most charitable view—not the view held by rank materialists, agnostics and infidels, who argue against the Christian religion on that doctrine as a basis; but the Christian philosopher's view, as such, defended by my friends who work with blow pipes and chemicals and whose intellectual guides are such men as Huxley, Bergson, Eucken and others. It would be just as unfair to class such men with infidels and agnostics as it would be to class my views with the edicts of popes and church councils in their fight of traditional theology with scientific facts proved beyond question. I no

more sympathize with dogmatic ignorance than they would with blatant infidelity. Because I oppose evolution as the friend of God and the method of God in all His works, I am not to be classed with those opposed to the open mind in search for real truth, any more than they should be classed with those who ridicule the uncultured Christian's idea of God and the world.

With these points made clear may I state the most scholarly, the most cultured, and withal, the most refined and Christian view of evolution one can take. I am not to deal in theories, but in cold, sober facts. I have read works on evolution for about twenty years, and I think I can be fair. Here are the fundamental facts as taught by evolution: God took plenty of time to make the world—somewhere between one million up to two hundred million years. God originated life on earth in the very lowest form of animal or vegetable existence. It is not certain which. So, for reasons not necessary to explain, we call the sensitive stuff protoplasm. Whether protoplasm was the product of land or sea has not and cannot be fully determined. Just what it developed into next is not certain. It probably took the water route and became a marine animal of some kind. If it did it finally, of course, and this is self-evident, became an amphibious animal, inhabiting both land and sea, according to adversity in its fight for existence. For maintenance of life was its chief concern, if it could be said to have concern, in that low state. Just how it propagated itself is somewhat a mystery—probably by dissection, dividing. Some of the segments being better equipped for water and others for land gave rise to both land and sea animals. Both were feeble, of course, especially the land progeny. The sea family developed along different lines suitable to its environment and finally became fish, lobsters, sharks, whales and devil fish. The land family were a long time in being weaned off from the original home, the sea, and hence were slower in taking the ultimate course toward the reptile, without feet, to four-footed animals unnamed as yet. Both families have scientific names, but for the sake of clearness I omit them; and for the other reason that I am not exactly clear in my own mind as to the exact terminology. I will not quibble here about names. As we are more interested about the land family, as we belong to that family more directly, I ask you to think with me about it. Well, it is easily stated. God brought senseless protoplasm by a circuitous route through all stages of animal existence up to a reasoning animal; but just where and when primitive man began to walk on his hind feet altogether, and use a club with his forepaws to win the race for life, over his first cousin, the chimpanzee, is not definitely known. Just when he developed a soul is also a mystery. Of course, the first man was not a white man. Just what his color was is not stated. He could not talk except in sign language common to all animals. He had no conception of a Supreme

(Continued on page 6)

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word, which must accompany the notice.

EDITORIAL.

BAPTISTS AND FINAL PERSEVER- ANCE.

We publish a part of an article by Brother H. G. Roberts, pastor of the Methodist church at Coldwater on the above subject. It is too long to print in full and we divide it, giving this week the part that refers to the matter of Baptist creeds. It will doubtless seem a little amusing to many to read,

"To be sure, everybody is aware that Baptists in general teach the doctrine to a certain extent." That is on a par with believing in heaven with qualifications, or in the existence of hell up to a certain point, or in Christ with certain mental reservations. It is too much like the preaching that says, "Unless you repent as it were, and believe in a manner, you may perhaps be lost to a certain extent, if there is such a thing as being lost." Either a thing is so or it is not so. Either Jesus saves or He does not.

But it is not the purpose of this article to argue the question of the preservation of the saints (that will come up later), but to speak of the one point in Brother Roberts' article this week, namely the position of Baptists in the past as seen in their creeds. It seems very difficult for those bred in the atmosphere of bishops and church councils to realize that Baptists acknowledge only the authority of the Word of God in matters of faith and practice. The decisions of the "fathers" and popes, the statements of confessions and disciplines with them do not weigh a feather in determining what is true or right. They may and do possess a historic interest but are of no value as deciding what we are to accept. This question is not to be determined by anything outside the Book itself. If the other writings speak not according to this it is because there is no light in them. No, Brother Roberts, it is not a question of what the Baptists of three hundred years ago, or the Methodists of one hundred years ago taught, but "What saith the Scripture."

Now as to the history of the doctrine: The original may be found in the Bible and the departures from it in the great apostate (not apostolic) Roman Catholic church. The Roman Catholic church, like the Methodists,

believes in salvation by works and not by grace alone through faith and so logically and necessarily believes in the possibility of being lost after having once been saved. Whenever salvation depends on man and not on God alone it is always insecure. Indeed, there is no certainty of salvation if it depends on man, but a certainty of failure.

The Reformation, in which Martin Luther was the most conspicuous figure, was a return to the truth of salvation by grace. Its slogan was, "The just shall live by faith." As a consequence the doctrine of the final perseverance of the saints was universally accepted and proclaimed among them. Any teaching to the contrary is a return to Romanism and a departure from the doctrine of grace.

As to the position of Baptists in the past, it was indicated in the previous article that there are today in some states certain Armenian Baptists, known as Free Will Baptists, who deny the eternal security of believers, and these have been in England, some of these people, for three centuries. A congregation of these people at the time living in Holland to escape persecution, issued a statement of their creed, representing only their own local church. It is from this that Brother Roberts quotes.

It will be observed that he does not quote from any creed anywhere to support his intimation that Baptists formerly practiced anything but immersion for baptism, or that anybody but believers were received for baptism. That intimation was gratuitous and preposterous, as the very name Baptist or Ana-Baptist demonstrates, and the old creeds show.

Along with these Armenian Baptists, or General Baptists, as they were called, there were Calvinistic Baptists in whose creed Brother Roberts has doubtless read these words for they are published in the same book, "They shall certainly persevere unto eternal life." Again, "They are effectually united unto Christ their Head and can never fall away." Another confession, 1644, distinctly denies the charge made against the churches that they believe in falling away from grace. To quote further, "Those that have this precious faith wrought in them by the Spirit can never finally nor totally fall away; and though many storms and floods do arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon, but shall be kept by the power of God to salvation when they shall enjoy their purchased possession, they being formally engraven upon the palms of God's hands." So much for Baptist creeds.

It might be called to mind, to their honor, that there are many Calvinistic Methodists in England who like their greatest preacher, George Whitefield, believe in sovereign election of grace, salvation by faith in Christ alone and the eternal security of believers. May it be with them as it has with American Baptists, that their faith in this truth will make them triumphant over error and put to flight armies of aliens.

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SOMETHING MORE ABOUT BAPTIST DOCTRINE.

By Rev. H. G. Roberts.

Dear Mr. Editor:

In your reply to my inquiry in The Record of June 10th, you express surprise that anybody in Mississippi should not know that Baptists believe in and teach the doctrine of final perseverance. You also state that you have never known a Baptist that did not hold to the teaching, with the exception of Free Will Baptists. To be sure, everybody is aware that Baptists in general teach the doctrine to a certain extent; but that they go so far as to teach unconditional perseverance, as is clearly set forth by the editor of the B. Y. P. U. Quarterly, is news to many who are not Baptists, and, I am sure, is disbelieved by not a few who are. This view is so completely the reverse to what the early Baptist fathers taught that one who is not a Baptist might reasonably be expected to think that such extreme views as some of the modern Baptists are teaching, are beyond the limit of what Baptists in general would endorse. To go back a few generations and study Baptist doctrine, especially final perseverance and water baptism, both as to mode and subjects, and then compare it with the teaching of modern Baptists, one fails to find any resemblance whatever. The truth of the matter is, final perseverance is not in reality a Baptist doctrine; but is one of the points of Calvinism that has supplanted the real Scriptural truth that the early Baptist fathers taught. They held to the identical view that Methodists have always held to, even basing their argument upon the same Scriptural texts. But the "new theology" of John Calvin crept in and perverted and corrupted the faith that was once for all delivered to the saints.

The English Baptists, from whom the American Baptists descended, had printed in 1611 an article of faith which bears me out in their statement. In this article of faith they say that "Men may fall away from the grace of God, and from the truth, which they have received and acknowledged, after they have tasted of the heavenly gift, etc. And after they have escaped from the filthiness of the world, may be entangled again therein and overcome. "That a righteous man may forsake his righteousness and perish. And therefore, let no man presume to think that because he hath, or had once grace, therefore he shall always have grace; but let all men have assurance that if they continue unto the end, they shall be saved." The following Scriptural texts are cited: Heb. 12:15; 6:4-5; II Pet. 2:20; Ez. 18:24-26.

Then in 1660 another set of articles is printed, in which these Baptist fathers are just as sound and Scriptural. They declare again, that "they who are true believers, even branches in Christ the vine *** may nevertheless for want of watchfulness swerve and turn aside from the same and

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become as withered branches, cast into the fire and burned."

These early Baptist fathers taught final perseverance just as Methodists do today: that is, if a man will continue to persevere in faith and in works of righteousness and not turn aside he will be saved; but if he ceases to persevere, and turns aside into sin and dieth in his sins, he will be lost.

But in 1679 the Baptists join hands with Calvinism and Antinomianism, two of the greatest heresies that have ever come into the theological realm, and now they begin to drift and continue to drift until today, the limit is certainly reached.

A CONVERTED JEWESS.

(Excerpts from a letter written by a converted Jewess in Little Rock, Ark., to an Israelite in Marks, Miss. More information can be obtained from Rev. J. W. Hickerson, 650 South 4th Ave., Louisville, Ky., or Dr. J. B. Searcy, 912 Pine St., Little Rock, Ark.)

"Your name was handed to me this morning by Rev. J. W. Hickerson, Baptist evangelist, who in company with his dearly beloved wife, is holding protracted meetings in Little Rock. I say protracted, for the revival meetings had come to a close last Sunday, but our dear pastor felt called upon by the Lord to remain a few days longer and permit as many more of Little Rock's sinners to see the way and the light as were willing to be led in God's ways through His only begotten Son, Christ.

"I am a born Jewess. A little more than eight years ago I was joined in the holy bonds of wedlock with a Gentile, a Methodist, and during the revival meetings here it has been my pleasure to attend many services, and last night during the service the Spirit entered into my heart and prompted me to ask a few questions of Rev. Hickerson, who willingly and gladly answered them by first referring to the Old Testament and comparing the old prophecies with the New Testament so plainly and so forcibly showing their fulfillment as to make even me see that Christ who was born in the manger in Bethlehem is the Messiah whom the Lord promised the Israelites, and who in their blindness have rejected as not the Savior whom the Lord promised.

"I made an appointment to meet Brother Hickerson at the residence of Dr. Searcy, with whom he is staying, and I want to tell you that it was through the kind guidance of him and his dear wife that I was led to trust in Him, the Son of God.

"Brother Hickerson tells me that you married a Gentile who is a devout Christian and that you have a little boy, and I want to ask you, yea, pray that you seek the Lord thy Savior now while you have the strength and power to do so; put not off for tomorrow what should be done today, for now—now is the accepted time; we know

not what the morrow may bring, for today we stand on the brink of death, and tomorrow lest we seek and trust in Him, we are plunged into eternity.

"O how happy I am that I walk in the grace of God and am saved. I thank my Heavenly Father for this blessing and I praise Brother Hickerson and his good wife for showing me the way.

"Defer it not for procrastination is the thief of time, and tomorrow may be too late. Even as I write this letter I pray for you and the other Israelites that you may seek the Lord while He may be found. Call ye upon Him while He is near.

"With blessings on you I pray for your salvation, and beg to subscribe myself,

"Yours in Christ,

Little Rock, Ark.

The above extracts from a personal letter addressed to a family of Jews at Marks, Miss., was furnished me on request by the lady who wrote the letter, and who lives about five blocks from me in this city. Her name is withheld for prudential reasons, but she authorized me to make whatever use of the facts I might see fit. She was converted in my home and I have talked with her frequently and freely since.

She is happy in the Savior's love and like Paul her "heart's desire and prayer to God is that Israel might be saved." Any one desiring to know more of this case may write me.

J. B. SEARCY.

Little Rock, Ark., 912 Pine Street.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

Geographic Influences in Old Testament Masterpieces, by Laura H. Wild, 182 pages; illustrated; \$1.00 net; Ginn and Company.

It required first a knowledge of the Bible to write this book, and it required, too, a knowledge of the geography of Bible lands. But do not think that this is the dry information you will get from an encyclopedia. This is a book full of the life of the flocks and herds and brooks of Palestine and of the beauty of its hills and plains and rivers. It is particularly helpful in the study of the Psalms and of the lives of the judges and prophets.

Jaffery, by William J. Locke; The John Lane Co.; \$1.35 net.

This novel is a misnomer. It is named for the man in the piece, whereas it should have been named "Liosha" for the Amazonian super-woman who is the child of the Chicago Stock Yards and of the Balkan Hills. Of four men friends one writes a book and dies; one steals the book and is destroyed trying to conceal his theft by producing a

greater book; a third writes a greater book than the first and conceals the authorship for the honor of his friend; the last tells the story in a William J. Locke style, which, if you do not know, is a mixture of Irvin S. Cobb's and Harold Bell Wright's. Liosha, the ward of the third man, Jaffery, plays a noble part and has "the strength of ten because her heart is pure."

Marvels of Our Bodily Dwelling, by Mrs. Mary Wood-Allen, M. D., with introduction by Sylvanus Stall, D. D.; cloth; illustrated cover; 328 pages; price, \$1.20 net; Vir Publishing Co.

Under the similitude of an allegory, Dr. Wood-Allen has here treated the subjects of anatomy, physiology and hygiene most attractively. She animates this study with such a charm as to captivate and compel attention, while she imparts useful and necessary information. She has not sacrificed facts to fable, but has made fancy serve the facts in such a way as to enlist absorbing attention. This book tells a beautiful story in a most pleasing way. It is full of scientific information, and is most excellently suited for auxiliary reading by students, and equally valuable to recall to the mind of older persons the important facts and principles which no one should ever be permitted to forget. In his introduction, Dr. Stall says, "Health, one of the most valuable assets in human life, can never be secured or retained without an intelligent understanding of our marvelous bodies, and in this great work, Dr. Wood-Allen has placed both young and old throughout the English-speaking world under a lasting tribute of gratitude."

Education Commission

Morton.

This church has as its bishop, Rev. Bryan Simmons, who is a hustler in every sense of the word. They are right in the midst of the building of a pastor's home, yet Brother Simmons and his flock gave freely to the schools. Brother R. L. Cooper, of Aberdeen was with Brother Simmons in a meeting, and leading the singing. Brother Cooper is not only a first-class leader, but one of our best soloists. He will do to tie onto in a meeting.

Tylertown.

Rev. J. B. Quin, the pastor here, is in the midst of a campaign, raising funds to build a new church, yet he led with a good offering and urged his people to follow him, which they did enthusiastically.

We want to especially commend the spirit of the two pastors mentioned above in standing by the Education Commission, even though they are making large improvements in their fields of work, and the demands at home are heavy upon them.

Yours for success,
FARR and BYRD.

IS EVOLUTION INCONSISTENT WITH
ANYTHING FUNDAMENTAL TO
CHRISTIANITY?

(Continued from page 3)

Being, for his reasoning faculties were little more than mere instinct. He had no sense whatever of moral values or qualities, and hence was a cannibal of a much lower order than the inhabitants of the New Hebrides Islands. He had no idea of how he came to be, for his memory was only a faint glimmer of his prehistoric past. He had no occupation except to fight for life. He had no food except that common to all animals. His only clothing was hair, long and thick, which covered his whole body. He had no wife, no family, no home and worshipped no God. How long he lived in that state cannot be determined—probably a whole geological period. Finally, when he began to be a self-conscious animal, he began to wonder, with a sense of awe, at his surroundings. He seemed to faintly realize that he was in the grip of powers beyond his control. He classified these unexplained powers as friendly and unfriendly, and hence began his idea of gods. Still he had no idea of their being different from himself except in power. The hills and the mountains which hitherto meant no more than hiding places from danger and enclosure from cold and heat, now took on a new meaning—the abode of the gods who thundered, hailed stormer and killed. His first idea of the gods was that of fear. He looked upon them as selfish and greedy and without mercy except as it ministered to their own welfare. He had no idea of law and order—no idea of cause and effect. The power to crush was the supreme good. There was no civilization, no morals, no culture, no government, no religion, no sanctity of life or home; no God in the sense of Creator and Ruler no respect for the rights of others—might made right and the devil take the hindmost.

To recapitulate: Everything has evolved from protoplasm to genius. Everything was once in a low primordial state. The mind was once but instinct based upon self-existence. Progress was slow and based upon blood and carnage. Destiny was at the mercy of environment. The right to live was based upon strength and cunning. There was no God so far as the ape, the baboon, the gorilla, the chimpanzee and the low-browed, bullet-eyed savage were concerned. Man's running-gear must be completed before evolution could begin to work out his intellectual and moral destiny. However, evolution did begin to make slight improvements in primitive man's sleek brain by running a line here and there. Experience was at the basis of all this. Consciousness began to dawn like the first gray streaks of the coming morning. The savage began to distinguish between himself and inorganic nature. His first conscious act was to use a club on his enemy. He also used the club in killing his meat. He made no provision for the future, letting each day provide for itself. He was satisfied with a full stomach. He indulged

in no intellectual musings. He could not talk; he could not write; he could not think abstractly; he could not reason logically; his mental equipment was poor; his brain was mostly in the back of his long head; his face betrayed no indication of a soul; his smell and taste and hearing were more acute than his mental powers; his moral faculties were embryonic; his religious capacity was fetish; his God sensual and selfish and local.

I know there are some who claim that nature is good and altruistic and has always worked for the good of the race, but this is not the teachings of our scientific and philosophic text books, endorsed by our friends, some of whom teach in our Christian colleges and accept evolution as a fact. Grant that nature is altruistic and the universe is essentially good, I can see no change in the struggle for existence, as outlined by evolution, taught by even Christian biologists. Only one point is changed in the least by Theistic evolution, if you can call evolution by that name, the necessity for such struggle is offset by the glorious results obtained in the end. Nature is "red in tooth and claw" in order to teach man by experience the higher laws of life. I ask but three questions: Does this view of life and destiny satisfy the earnest honest seeker after truth? Does it make you love God more and respect yourself more? Does it make the universe more reasonable and his life happier? I leave the altruistic philosopher who believes in evolution as a fact to answer. I confess I can see no difference in his view of evolution, in the last analysis, and that of Mr. Huxley's, who repudiates the whole system of Christian ethics and Bible theology.

Having stated as clearly as I can the fundamentals both of Christianity and evolution, I am now prepared to answer the question at the head of this article: Is Evolution Inconsistent with Anything Fundamental to Christianity? I answer, Yes, and give my reasons therefor in plain, untechnical English. Evolution is not only not the friend of God, but dishonors God. Why should an all-powerful, all-wise, omniscient, loving, merciful God choose such a method to create an intelligent, reasonable, moral and immortal being as man? To me it is absurd. To think of God beginning with senseless protoplasm and taking two hundred million years to produce the low-browed savage is ridiculous. I know the answer generally given to the above statement, that time does not count with God as He lives in the eternal now, but that fact does not remove the awful uncanny feeling I have when I think of being the offspring of apes and cocoanut eaters. But you say, I do not claim that for my view; I am a theistic evolutionist. I reply, you can not escape it if you teach that evolution is a method of God in creation. Man was created either directly without animal ancestors, or indirectly, through the circuitous route of protoplasm. If you reject the Genesis account you are forced to the Huxley view, makes no difference what your apology may be. In all my reading of the Bible I

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have never found in either testament the slightest reference to evolution as a method of God in creation. I admit the Bible is not a scientific text-book and does not reveal, so far as I know, all that man should know about his world and life, but I will not admit that what the Bible does say about the world and life is unscientific and can be proven untrue even by blow pipes, chemicals, microscopes, telescopes and modern surgery. Of course, I might not interpret the Bible correctly, but I claim who ever does get its true meaning need not try by any method of science to disprove its statements.

The Bible has undergone the acid test of the keenest thinkers and most critical scholars in effort to relegate it to the junk pile, but it has come out every time unscathed, and even more popular, which proves beyond doubt its divine authorship. I do not discount scholarship in earnest effort to find truth. I am for science in its realm. I am for philosophy in its realm. I am for psychology in its realm. I believe what science can demonstrate beyond question and gladly receive it and profit by it. I believe what philosophy can demonstrate as facts. I believe what laboratory psychology has discovered that's true. I believe in biological truth. But I still maintain and will continue to maintain that science, philosophy, Psychology, biology and all combined, so far, have utterly failed to prove even to an ordinary mind the fact of evolution in creation, where even one species has been evolved into an entirely different species. Mr. Burbank has performed wonders with his method of grafting and cultures, but Mr. Burbank never has and never will evolve a tomato into a plum or a cactus into a palm leaf. I accept all Mr. Burbank can do and count him a great benefactor to mankind, in increasing the utility and beauty of things, but I am not going to give Mr. Burbank credit for doing what has not been proven. You can breed up stock, but you cannot change the appetite of a hog, even though he be a perfect Berkshire, from squealing after slop. You can teach a monkey to dance and drink soup with a spoon, but you cannot teach him to talk, to reason to calculate the distance of the stars and that he is responsible for what he does. Mr. Drummond in his Ascent of Man labored to prove that a child in embryo passed through all the stages of animal existence from the reptile to the human, but this has been exploded by surgeons and medical men as a fancy of a diseased imagination. Species develop, or can develop, by care and culture, into higher and more useful forms of the same species, but never can, by the fiat of the Almighty, pass the boundaries set for them.

My theme covers the whole field of knowledge and theology as well, hence I must quit for the present, at the beginning, having barely opened the question, but with the following observations after careful study: Evolution does not account for man's origin; for moral evil; for immorality; for the soul; for the resurrection; for re-

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generation; for the life and works of Jesus; for inspiration and infallible revelation and prophecies no final destiny for man beyond the grave. I am a strong believer in evolution. "We have all sinned and come short of the glory of God" is the awful tragedy of the race. Instead of beginning as senseless protoplasm back two hundred million years in a marshy swamp, we began in the moral likeness of God, full-grown, full-orbed and well-equipped, with brain and heart and muscle to do the work of God and the perfected will of God, but you see the condition of the race today and any reasoning, thinking, Christian man knows the reason why.

Rhetoric combined with poetic expressions cannot long deceive the human soul nor remove the conviction from the human mind that the greatest gap in human life from God was occasioned by the devil as the result of sin. Science, including geology, paleontology, anthropology, philology, sociology and biology, apart from direct revelation, cannot explain the meaning and mystery of life, and solve none of life's deepest and profoundest problems, concerning which the most highly organized animal, except man, ever had the faintest conception. With all of our knowledge from whatever source and however true we must at last turn to God and the Bible for the solution of the unsolved riddle of the universe and a sure prophecy of the future, and accept what we find without quibble and protest, permitting the Holy Spirit to interpret to us what is true both in nature and in the Bible with unbiased, unprejudiced, open minds—untangled by any theory or system of knowledge, however plausible and championed by scholars, who, though dogmatic, are themselves not agreed. I do not mean to say that because there is doubt and division of opinion on a question that the proposition is, therefore, fundamentally wrong; but I do say where there is such a wide difference of opinion among thinking men as there is upon evolution as an explanation of life and destiny, we had better turn from scholarship to a more sure word of prophecy—the Bible. I believe in the open mind and in the freedom of spirit in search for truth, and have no sympathy nor respect for the edicts of popes nor the resolutions of high church councils, such as my friends refer to in settling self-evident truth which might conflict with traditional theology or narrow sectarian views; for you cannot legislate the human mind into certain beliefs when they can be proven beyond doubt to be error. I am just as far from accepting all the cock-sure findings of scientific men who belong to the Royal Society for Scientific Research, until they can demonstrate all the missing links in their theories, however plausible they may seem to some cultured minds.

Since evolution has gotten itself into all our best text books, libraries, encyclopedias and dictionaries by the endorsement of leading thinkers and writers that it would be futile to try to ignore it as a fact, as the

a large amount of clothing. In the union service of the four Protestant churches this morning the collection was turned over to help the Belgians, though the custom has heretofore been to use this Thanksgiving collection for the poor of these four churches. But the Belgians are mainly Catholics, and yet I do not imagine that this has kept back a single generous impulse among these Protestant givers.

But the special arraignment made by the secular press is that certain men were voted against because they were Catholics. Well, it is a great pity that any such thing should be considered necessary. But as long as papal Rome claims to be the rightful head of all civil governments, and as long as we see that Roman Catholic priests have behind them a record of making trouble for governments (witness Mexico as the latest illustration), so long will many Protestants feel that it is unwise to put into responsible political positions men who, if they are loyal to the claims of their church, owe their first political allegiance to a foreigner, the pope. Roman Catholic Italy has had to curb the activities of Roman Catholic priests; and American Catholics resented very bitterly Italy's representative to the Panama Exposition, Mr. Ernest Nathan, ex-mayor of Rome; but I do not know that the secular press wrote editorial against this manifestation of bigotry.

"RELIGIOUS BIGOTRY."

Prof. Addison Hogue of Washington and Lee University.

In the Presbyterian of the South.

Every now and then the secular press treats us to an editorial on this theme, and an attentive reader will probably notice that it is invariably Protestants who are lectured for being the bigots; such a spirit apparently never existed among Catholics! Now I do not by any means pretend that bigotry is not found among Protestants; but it is ignorance of the facts or is it fear of the Catholics that makes the secular papers attribute this narrowness exclusively to Protestants?

If I hold that my particular form of religion is the only right form, and if I brand as heretics all who hold any other form, what would you call that? Now, as a matter of fact, Protestants are ready to admit that God has many of His chosen ones in the Catholic Church, even though in many points we differ so radically from them. But how many Catholics hold there are numbers of true Christians among Protestants? President Wilson and Mr. Bryan, Presbyterian elders, both of them, accepted the invitation to worship in a Catholic church; would Cardinal Gibbons accept an invitation from Mr. Wilson to worship with him in Dr. Taylor's Church. If not, why not? Would not equal courtesy and equal freedom from bigotry lead to reciprocity in this matter?

Again, is it not well known that the Protestants of a community frequently give money to help some work that their Catholic neighbors are interested in? Is such a practice nearly as common among Catholics? Do they give money to promote Protestant enterprises? The town I live in has just given about \$450 for the Belgians, besides giving

"123. What name is given to the doctrine that the state has neither the right nor the duty to be united to the church to protect it?

"This doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

"124. Why is Liberalism to be condemned?

"1. Because it denies all subordination of the state to the church; 2, because it confounds liberty with right; 3, because it despises the social dominion of Christ, and rejects the benefits derived therefrom."

Is this mere theory with them, as might seem to be the case in "free" America? By no means. This freedom is all right as far as they are concerned; but though their press is free to say what it pleases about Protestantism, they have arranged to bombard the postmaster general with petitions to suppress The Menace, the paper that fights them so bitterly. Bitter as it is, it gives me important facts that I get nowhere else; and having personally investigated some of the cases reported, I have always found that The Menace told the truth. Suppose they succeed in having The Menace sup-

(Continued on page 8)

Mississippi Woman's Missionary Union Page

MISS M. M. LACKY, Editor, Jackson
Direct all communications for this department to the
Editor.

MISS FANNIE TRAYLOR, Jackson
Young People's Leader.

MISS MARY RATLIFF, Raymond
College Correspondent.

MISS M. M. LACKY, Jackson
Corresponding Secretary-Treasurer.

CENTRAL COMMITTEE.

MRS. S. A. RILEY, President, Houston
MRS. J. P. HARRINGTON, Columbus
Vice-President Northeast Division.

MRS. MARTIN BALL, Clarkdale
Vice-President Northwest Division.

MRS. A. V. AVEN, Dayton
Vice-President Southwest Division.

MRS. J. C. SARVIS, Laurel
Vice-President Southeast Division.

MRS. RHODA ENOCHS, Recording Sec'y, Jackson
Madames W. A. McComb, C. C. Longest, L. M. Hobbs,
W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Burum,
A. H. Longino, F. B. Bridges, T. J. Bailey, and M. M.
Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Beginning on the morning of July 19th, in the Hattiesburg Encampment, Misses Fannie Traylor and Elizabeth Kethley will teach the "Ieals," and give burning lessons from their own consecrated lives of soine living ideals. Miss Traylor, as doubtless you all know, is newly come to us from the Training School, as our young people's leader for the State. Miss Kethley, while one of our very own, is with us only during the summer months her heart and soul being wrapped up in her work, which is among the mountain folk of North Carolina. She will have as her special work the story hour for the children. But she can make live before you her beloved mountain children, if you care to hear of them—and you will care, without doubt. We trust it will be the privilege of a great many of our people to embrace this opportunity.

Resolutions of the Woman's Missionary Union for 1915-1916.

(Prepared by the Executive Committee)

After a year of unprecedented testing in which our faith in God's goodness and guidance has been deepened and being strengthened by these mercies for another year of service, we, the Woman's Missionary Union of the Southern Baptist Convention, adopt the following resolutions:

1. **Watchword, Hymn, Aims.**—For our watchword: "Have faith in God." (Mark 11:22). For our hymn, "Christ for the World, We Sing." For our chief aims, "Individual and united prayer, regular Bible and mission study, systematic and proportionate giving, organized personal service."

2. **Declaration of Sympathy.**—That, as an organization representing the hosts of the Southern Baptist women, we declare our sympathy with those forces in our country which make for righteousness; universal and permanent peace, prohibition, Sabbath observance, the sacredness of the home, the effort toward a more general re-establishment of the family altar and the crusade against poverty, disease and crime.

3. **W. M. U. Literature Department.**—That the W. M. U. Literature Department be increasingly regarded as a most helpful handmaid of the union, and that a wider use be given to all of its publications. That it shall continue the publication of leaflets on all

forms of mission activity; that the societies be urged to make large use of these paid leaflets as listed in the catalogue, as suggested monthly in "Royal Service" and as called for in the programs for the special sessions of prayer; and that the members use them individually in their personal service and other mission work. That this department shall again arrange for and publish the "Missionary Calendar of Prayer for Southern Baptists." That it shall continue the publication of "Royal Service," at its present subscription price of 25 cents a year, and in its present form as a 32-page illustrated monthly magazine, with 11 departments. To increase the general interest in this magazine and in the number of subscriptions and renewals, we recommend that during the year the pageant, "The Spirit of Royal Service," be given at local, district associational and state annual meetings, and that, in addition, a systematic campaign for subscriptions and renewals be inaugurated in all local organizations early in June, be maintained throughout the summer, and culminate in Royal Service week, which shall begin September 26. That the W. M. U. departments be continued in "Kind Words," the "Home Field," and the "Foreign Mission Journal," and that in every possible way we stimulate interest in and support of all publications of the three boards of the Southern Baptist Convention, taking subscriptions to their periodicals especially during our Royal Service campaign. That we commend a more general use of each of the five organization pins, especially of the W. M. U. pin, feeling that no active Union member will want to be without this suggestive symbol of our world-wide mission.

4. **W. M. U. Training School.**—That we rejoice in the successful year which the W. M. U. Training School has had in spite of the economic conditions which have changed so many plans. That the advantages of the school shall be open to the wives of students of the Southern Baptist Theological Seminary and committee be appointed by the state central committee as soon after this annual meeting as possible, and that the names from each state be forwarded promptly to the Baltimore W. M. U. headquarters in order that the chairman of each may be duly appointed. (Continued next week.)

needed from it, as itemized on pages 61, 62 of the Nashville W. M. U. minutes, in order to complete the entire \$75,000 fund. That any state failing to reach, during the past year, the amount pledged by it to this fund, shall endeavor to make up the deficit by May, 1916. We acknowledge with deep gratitude a gift in April of \$10,000 to this enlargement fund by the Sunday School Board. In accepting the gift, the Union obligated itself to raise an equal amount for the same fund.

5. **Margaret Fund.**—The property in Greenville, S. C., having been divided into city lots, one of which having been sold for cash, and one having been sold on deferred payments, the nucleus of the permanent scholarship fund is now in hand, but the interest is, of course, not yet sufficient to justify the awarding this year of even one scholarship. In accordance with the report of the Margaret Home Committee, May, 1914, we would recommend that \$1,200 be apportioned among the states, and that the amount in hand by May, 1916, from this apportionment, and from the interest on invested funds, be awarded in scholarships as outlined on pages 39, 40 of the Nashville W. M. U. minutes, any surplus to be added to the principal.

6. **Efficiency Commissions.**—That the valuable findings of the efficiency commissions reporting this year and last be given wider study and use. That the regular committees on Auxiliary, Royal Ambassador and Sunbeam work appointed each year at the annual meeting be replaced for the coming year by a commission on mission work among young people and children, to be composed of a representative from each state. That a committee on methods, as recommended in 1914, by the commission on organized efficiency, be again appointed, and that it be enlarged in scope to include methods of work and organization in rural and urban societies. That the members of this commission and committee be appointed by the state central committee as soon after this annual meeting as possible, and that the names from each state be forwarded promptly to the Baltimore W. M. U. headquarters in order that the chairman of each may be duly appointed.

RELIGIOUS HISTORY.

(Continued from page 7)

pressed by the postal authorities, will the Protestant Magazine go next? And if so, where will it stop? Anti-Catholic speakers have been ferociously assaulted in various places in our "free" country, but the secular press is usually silent on these matters, except perhaps for a brief telegram; there are no editorials, apparently, protesting against this form of bigotry. But to vote against men who are taught by their religious teachers that "liberty of conscience and of worship, liberty of speech and of the press" are things to be condemned, is more than the daily papers can stand.

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring. I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened! Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to re-

lieve the sufferings of humanity. To this end I requested the advertising manager of the Baptist Record to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: Gentlemen—I suffered for years with nervous indigestion, heart trouble and kidney trouble. I ordered two five gallon demijohns of your water and it was a great relief. I am now perfectly well and have no trouble.

A. J. FOSTER, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take

the water immediately to Shivar Spring.

On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, I was entirely relieved and was soon eating and sleeping well again.

He has since been taking the water.

He is now in perfect health.

AGUSTUS DUPONT, A. L. R. AVANT, M. D.

DUPTON, Ga., Nov. 25, 1911.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: I have suffered for years with nervous indigestion, heart trouble and kidney trouble. I ordered two five gallon demijohns of your water and it was a great relief. I am now perfectly well and have no trouble.

W. C. MCGILL, pastor of West End Baptist Church, Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: I suffered for a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but the water of Shivar Spring helped me. I would gladly give the name of the doctor who helped me. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,

MRS. EARL DIXON, Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: I suffered with intestinal indigestion and Shivar Spring Water has helped me. I would gladly give the name of the doctor who helped me. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE MAKING OF A HOME

Jennie N. Standifer.

When at twenty-one, Lillian Las-
ter married David McCrae, mutual
friends agreed that it was an ideal
match. True, he was only a strug-
gling young lawyer, but Lillian was
an orphan and had inherited a suffi-
cient amount for her education and
a small competence over. He was a
man of sterling worth and ability.
Both were graduates of the State
University and both consistent church
members.

Lillian had made her home with
the family of her guardian after she
had finished school. Not since
childhood had she known the joys
of a home. When David asked the
preference of a short bridal trip she
had replied:

"I want to spend our honeymoon
with your parents, David. I want to
feel at home."

He looked at her in surprise and
answered hesitatingly:

"They live in the country, ten
miles from a railroad. You would
be disappointed, Lillian."

"No, indeed. I adore the country,
and it will be grand to be with your
people."

"You don't understand, dear. I
have made my own way since my
grammar school days," he explained.
"My people have never had advan-
tages of culture."

"That doesn't matter. I know how
you paid your way from freshman to
senior year as 'varsity secretary, and
then took the two years' law course
in one and graduated with special
distinction. I admire your pluck and
am proud of you, David. I know
your people feel the same way and
are anxious to have you with them
during your vacation. Of course, we
must visit them."

Very reluctantly David McCrae con-
sented to take his bride to his boy-
hood's home. There was a church
wedding, an up-to-date reception and
then came the journey of a few hun-
dred miles through the gully-seamed
farm lands of North Mississippi.
When they at last alighted at a small
wayside station they found a horny-
handed, grizzled old farmer and a
tall, awkward young girl dressed in
dark blue percale, to welcome them.
Not until he saw Lillian's look of
dismay when she was introduced to
his father and sister did David real-
ize his mistake in bringing his wife
to his home. Reared in luxury and
refinement she had no conception of
the life of the people among whom

her husband had spent his early
youth.

The bride received the vigorous
kisses of welcome from her new rela-
tives in silence. She climbed into
the seat in the wagon and tried not
to show her fear as they jolted over
the rough road. David sat in front
with his father and drove the slow,
plodding mule. He seemed deeply in-
terested in crops and cattle and
things of which Lillian knew nothing.

Sallie, the gawky, sun-burned sis-
ter-in-law, stared at the young wife's
stylish clothes with undisguised ad-
miration. Occasionally she timidly
volunteered some information regard-
ing the houses they passed, but the
town girl saw nothing interesting in
the unpainted, poorly kept places and
maintained stolid silence.

At last the wagon stopped at the
gate of a low, rambling old house,
half log, half frame, with an old-
fashioned flower garden in the front
yard.

"I want to spend our honeymoon
with your parents, David. I want to
feel at home."

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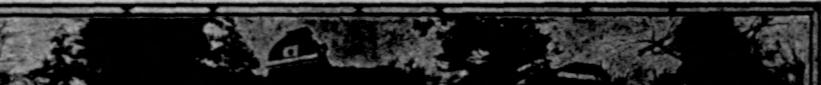
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PROF. SAM J. SMITH, of Clinton,
as a candidate for Superintendent of
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pound for \$1.

Harold Sommer, 120 DeKalb Ave., Brooklyn, N. Y.

when Davy wrote you wanted to come
home, as you hadn't had a home
since you were a teensy girl? Maybe
it's because it's kinder strange and
new to you, honey. You'll get used
to it."

Lillian cried herself to sleep, and
indulged in another deluge of tears
next morning, while David was helping
his father feed the stock at the
barn.

When the sunrise breakfast was
over the men and boys went to the
field. Mrs. McCrae and Sallie began
to prepare for the noon-day dinner.
Lillian went to her room and wept in
bitterness of heart. She refused all
invitations to "come look at the bid-
dies," to visit the flourishing vegetable
garden or to show an interest in
the calves and pigs. She had
signed for the country, the woods, the
flowers, the singing birds, the rip-
pling streams of song and story, and
a home where quiet and ease made a
life a poem. But David's people
were prosaic workers with seemingly
not a thought for anything save eat-
ing, sleeping and accomplishing a
certain amount of work daily. She
was sure there could never be anything
in common between them. She
could never sink to their level nor
could she elevate them to her way
of thinking. Her honeymoon was
spoiled, and would ever remain an
unpleasant memory.

The next day was Sunday and Lillian
went with the family to the barn-
like old church, two miles away. They
rode in the big wagon, as did many
others who attended the church. Cur-
ious, but kindly eyes gazed at the
bride, and in their rough way, ex-
pressed good wishes. As a com-
munity they were proud of David, but
she wanted to get away from the
place and people. She could not un-
derstand why her husband's face
lighted with genuine pleasure as he
shook those brown, work-hardened
hands.

Days and weeks passed and Lillian
continued to mope and weep over her
disappointment. She rarely ever left
her room, and made no attempt to
become acquainted with her hus-
band's mother and sister. If that
dreadful month ever ended, she told
herself, she would never again visit
that benighted section of the coun-
try.

One morning, Billie, the youngest
of the McCrae boys, returned from
the postoffice with a letter, which
threw the family into a fever of ex-
citement. Louisa, the sister two years
older than David, whose husband
worked in a sawmill, fifteen miles
from the McCrae home, wrote that
her little boy was very sick, and begged
for "pa" and "ma" to come at
once.

"We can't leave Lillian and Da-
vid," sighed the mother.

"Of course, you can," insisted Da-
vid and Lillian in concert.

"But that pea-vine hay ought to
be cured this week," objected Father
McCrae.

"I can attend to that with the help
of Joe and Billie. You and mother
must go, father," urged David.

(Continued in next issue)

On September 8th, 1915

The 43rd Annual Session

of

Blue Mountain College

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OFFERS to a limited number of girls splendid advantages at a very moderate cost. Delightfully situated. Seven acres of wooded campus. Distinctly Christian and homelike in atmosphere. Opportunity to hear notable musical attractions. Autumn trip to Mammoth Cave. Easily accessible. Seventy miles north of Nashville. Preparatory and College work, leading to B. S. and A. B. degrees with Junior College Arts Diploma. Music, Art, Expression and Domestic Science. All kinds of Athletics.

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HARD TO IMPROVE ON."

Insurance Commissioner T. M. Henry candidate to succeed himself is thus referred to by associate in National Convention:

"His ripe experience, sound judgment and conservatism make his advice and presence invaluable to his brother commissioners. It would be hard to improve on him, is what we all think."—John A. Hartigan, Ex-Commissioner, Minnesota.

Mr. Henry is a candidate to succeed himself as Insurance Commissioner of Mississippi.

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

I Kings 3:4-15.
Introduction.

"David lived but a short time after Solomon took the throne of Israel. The young king's reign commenced under favorable conditions. Peace had come to prevail throughout the borders of the nation. Adonijah, who had plotted to acquire the throne, was still alive, and also were Abiathar, the priest, and Joab, the commander of the army, who had taken Adonijah's side in the conspiracy. Early in Solomon's reign, Adonijah began a course to gain the throne and was promptly executed, and Abiathar was deposed and banished. Joab was slain for his part in Abiathar's plot. Zadok was made high priest in Abiathar's place, and Banaia was placed at the head of Solomon's military forces. By these measures the kingdom was firmly established in Solomon's hands. He, a little while after he began to reign, made an alliance with the king of Egypt, and married his daughter. This was the first relation of the Israelites with the Egyptians after the exodus. The children of Israel were directly forbidden to intermarry with the Canaanite nations, but other foreign nations were not specified in the prohibition; hence Solomon did not act contrary to the letter of the law in taking an Egyptian wife, although he may have transgressed the spirit of it. In the early part of his reign he was deeply religious."

The Lesson Teachings.

The Great Sacrifice.—National unity is important for the best welfare of the people. Solomon understood that. In order to the gaining of this national unity, he proclaimed a great sacrifice to which a great number of the leading men were invited. The gathering was held at Gibeon for that was the great high place. This was the place where was located the old tabernacle constructed by Moses. It was famous hill. No doubt the great preparation and pageantry made a deep impression on those primitive people more or less superstitious.

Solomon's Choice.—While at Gibeon, the Lord appeared to Solomon and commanded him to ask what he wished and it would be given to him. This extraordinary young man realized his youth and inexperience, and the responsibility of taking into his hands the government of so great a nation. Instead of asking for material things, he merely asked for the thing out of which it was possible to bring material prosperity—namely wisdom.

It is not an uncommon thing to see young men come into possession of their father's estate and at once act as if they were the final word on wisdom, and neglect the advice of those who are older and more experienced and finally bring to destruction to all their inheritance. Solomon avoided this breaker by seeking how to manage his great affairs of state.

THE MIGHTY BATTLE.

Yes, there is a war raging in Europe—the most bloody civil war that has ever been fought—even among savages. It is a civilized war (?) More new devices are used than ever before. Battles are fought high in the air, and under water. Bombs are dropped on towns and cities, with ruinous results. Thousands of men are slaughtered every day.

There is another war that begins with the world and ends with a battle for right and religion.

The Purpose of the Choice.—The purpose of Solomon's choice was a most laudable one. "That I may discern between good and bad." It should be the purpose of every individual to know how to discern between good and bad. But there is but one sure way to such an end, and that is to seek constantly the Lord's will concerning him. God is just willing and ready to lead His people now as He was in the days of Solomon. The Master said in very emphatic terms, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

The Lord Pleased.—The Lord was well pleased with Solomon's wise choice. And is He not pleased with His children, when He sees them trying to make the best possible of themselves? Is it not pleasing to God for a young man to go to school, when his only ambition for acquiring an education is to make a more intelligent and efficient laborer in the kingdom of God? Is it not pleasing to God when a devout child of His makes a rule of life to ask His guidance in everything that is to be done? He who seeks God's guidance in the affairs of life and prosecutes his business vigorously money is refunded in any case where the remedy fails to cure.

Note.—This cure and other cures are personally known to Jacobs & Co., Clinton, S. C., who did not accept this company's advertising until after an investigation that satisfied them that we had cured hundreds of cases of pellagra.

The Reward of His Choice.—Not only did Solomon gain wisdom, but God was so pleased with this request that he supplied other things besides. So in addition to being the wisest man in the world, he was given both riches and honor. It is not always the case that riches and honor are combined in one man. There are lots of rich men devoid of honor, and also there are men of the highest honor devoid of riches, but this young ruler had all—wisdom, riches and honor.

But note the fourth thing that God promised, "If thou wilt walk in my ways to keep my statutes and my commandments as thy father David did walk, then I will lengthen thy days." To keep God's statutes is to live the normal life, and is the only guarantee of health. So Solomon's long life was entirely dependent upon his living in accordance with God's commandments. And so it is today. The abuse of the natural appetites is the broad road to disease and death. So God would not promise long life even to Solomon except through a well-regulated moral life.

There is no weak chief, like the Kaiser, King or Czar, at the head of this valiant army. God—allwise and all-powerful God, is commander; and with Jesus Christ as the first general, we are bound to win. We are diminishing the enemy's power, year by year, and as time draws near for the great judgment morning, the world will be won for Jehovah, and in one vast united force we will rush to report our victory and claim our reward, a crown and harp and mansion on those golden streets of the Gem City of God.

Then up, brave men and women, for a precious cause! Up! Take the cross for your flag, and faith for your battle song, and charge! Charge for Jehovah; and if you are beaten—thirst first, second or third time; think of Jesus bleeding on the Cross.

Conjecture all of the tortuous miseries that He suffered. This will rally you for another glorious and victorious strike.

If you save Jesus one sinner for his Master, He will reward you liberally. Besides the "star in your crown," the happiness of knowing that only one was saved by your agency, will be recompense enough.

There is another war that begins with the world and ends with a battle for right and religion.

I Kings 3:4-15.

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The Lord Pleased.—The Lord was well pleased with Solomon's wise choice. And is He not pleased with His children, when He sees them trying to make the best possible of themselves? Is it not pleasing to God for a young man to go to school, when his only ambition for acquiring an education is to make a more intelligent and efficient laborer in the kingdom of God? Is it not pleasing to God when a devout child of His makes a rule of life to ask His guidance in everything that is to be done? He who seeks God's guidance in the affairs of life and prosecutes his business vigorously money is refunded in any case where the remedy fails to cure.

Note.—This cure and other cures are personally known to Jacobs & Co., Clinton, S. C., who did not accept this company's advertising until after an investigation that satisfied them that we had cured hundreds of cases of pellagra.

The Reward of His Choice.—Not only did Solomon gain wisdom, but God was so pleased with this request that he supplied other things besides. So in addition to being the wisest man in the world, he was given both riches and honor. It is not always the case that riches and honor are combined in one man. There are lots of rich men devoid of honor, and also there are men of the highest honor devoid of riches, but this young ruler had all—wisdom, riches and honor.

But note the fourth thing that God promised, "If thou wilt walk in my ways to keep my statutes and my commandments as thy father David did walk, then I will lengthen thy days." To keep God's statutes is to live the normal life, and is the only guarantee of health. So Solomon's long life was entirely dependent upon his living in accordance with God's commandments. And so it is today. The abuse of the natural appetites is the broad road to disease and death. So God would not promise long life even to Solomon except through a well-regulated moral life.

There is no weak chief, like the Kaiser, King or Czar, at the head of this valiant army. God—allwise and all-powerful God, is commander; and with Jesus Christ as the first general, we are bound to win. We are diminishing the enemy's power, year by year, and as time draws near for the great judgment morning, the world will be won for Jehovah, and in one vast united force we will rush to report our victory and claim our reward, a crown and harp and mansion on those golden streets of the Gem City of God.

Then up, brave men and women, for a precious cause! Up! Take the cross for your flag, and faith for your battle song, and charge! Charge for Jehovah; and if you are beaten—thirst first, second or third time; think of Jesus bleeding on the Cross.

Conjecture all of the tortuous miseries that He suffered. This will rally you for another glorious and victorious strike.

If you save Jesus one sinner for his Master, He will reward you liberally. Besides the "star in your crown," the happiness of knowing that only one was saved by your agency, will be recompense enough.

There is another war that begins with the world and ends with a battle for right and religion.

BAPTIST PASTOR'S WIFE IS CURED OF PELLAGRA

Battlefield, Miss.—A most remarkable case of recovery has been reported here by the Reverend T. E. Pinegar who says, "For two years my wife suffered with what is known as Pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die.

"I was away from home most of the time, engaged in evangelistic work of the Baptist missionary cause. At last we sent for Baughn's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die, and there Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

The symptoms—hands red like sunburn; skin peeling off; sore mouth; the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhea or constipation.

There is hope; get Baughn's big Free book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note.—This cure and other cures are personally known to Jacobs & Co., Clinton, S. C., who did not accept this company's advertising until after an investigation that satisfied them that we had cured hundreds of cases of pellagra.

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There is another war that begins with the world and ends with a battle for right and religion.

PASCAGOULA, MISS.

Thursday, July 8, 1915.

THE BAPTIST RECORD

IT'S A HARD FIGHT TO SAVE THE CHILDREN.

(Tune of Tipperary.)

Through the sunny Southern land
there stalks a woe'today,
Leaving death and desolation in the
same old way;
Not our state and chattels, but the
children of the land,
Who bow and break and wither at the
blighting of his hand.

Chorus:

It's a hard fight to save the children;

It's a hard fight, we know.

It's a hard fight to save the children;

But the fiend Disease must go.

Come, men, for hearth and home-

land; play up, do your share!

It's a hard fight to save the chil-

dren;

But the old South's right there!

Hail ye doctor-captains on your far-

flung fever line;

And ye preacher-pickets brave with

love of life divine;

Hear the lamentations—'tis the call

of God;

"I never meant a darling child to

sleep beneath the sod."

Chorus.

For the sons of high and lowly is

this battle joined,

Where the mansion glistens, in the

cabin yard confined.

Rouse ye sons of Lee and Jackson,

hear the human call,

Yours to win a freedom that shall

free us one and all.

Chorus.

Shall the smiling playground of the

nation's children dear

Frown and writh with hundred

thousand tiny graves a year?

Hark, O men, the mothers and the

children in their woe;

'Tis Dixie's great New Chivalry's

call:

"The fiend Disease must go!"

Chorus.

FROM BILOXI.

Just closed one of the greatest revivals that has been held here at the Second Baptist Church. The meeting was conducted by Pastor J. E. Currie, assisted by Dr. P. B. Green, of Richmond, Miss.

The meeting closed June 20th, with sixteen for baptism, three by letter and one by restoration. A great interest was shown by the Christian people.

We want to say in behalf of Dr. Green that he is one of the strongest young men we know and is a great power for God. Anyone wishing to have some one to help in a meeting will do well to employ him.

He is strong in doctrine and is a great power in winning souls for God.

Praying God's blessings on him and The Baptist Record,

SIXTY MILES FOR BAPTISM.

From June 13th to 20th we held a Bible institute with our French speaking people in the Faquetalque Church. Plans for the meeting had been made for several months and our French workers had spread the news abroad. All of our Missionaries were there, and during these eight days eagerness in hearing the word taught was manifested on every hand. We had three services almost every day, spending at least eight hours daily in the study of God's word. Dr. Watkins and myself each taught a book of the Bible. After we had taught the lesson Dr. Cote, one of our French Missionaries, gave a digest of our lectures in French. The various Missionaries took part, speaking in French from time to time.

In addition to this the male quartet from Louisiana College greatly enlivened the services with attractive music. It was a great week for all who were present. The Missionaries were quickened in their zeal, strengthened in their purpose, to return to their homes better equipped for the work of our Lord.

Illustrative of the desire of the French people to hear the gospel: several men from a community more than sixty miles away, came to this meeting to receive baptism, be organized into a Church, and, arranged with two of our Missionaries to visit their field and hold a meeting in the immediate future. Their hearts were overflowing with gladness as they mingled with the people of God. Some of them had never seen a scriptural baptism before in their lives, but had been brought to their position by the study of the word of God, which had been furnished them by one of our Missionaries.

In addition to the organization of this new Church, fifteen were received for baptism; six young men volunteered to preach the word of God, if He so willed it. Several of them will enter Louisiana College this fall to prepare themselves thoroughly for life's battles.

One of the very interesting features of this institute was the report of our Italian Missionary, who, while a native Italian spoke Spanish fluently. He reported his work among the Italians in Spanish, which was translated into English by Dr. Watkins and then into French by

"HAS EVER BEEN STAUNCH FRIEND."

Head of W. O. W. thus refers to Hon. T. M. Henry, Insurance Commissioner and candidate to succeed himself:

Commissioner Henry has ever been the staunch friend of the legitimate fraternal benefit societies. If the people of Mississippi ever waver in the idea that he is the best man in that State for the position he now holds, refer them to us and we will send them such an endorsement that will banish that idea from their minds forever."—W. A. Fraser, Sovereign Commander, W. O. W., and President Associated Fraternities, Thirteenth Annual Session, A. F. A.

Dr. Cote. The spirit of the Lord is moving mightily among the Latin people of this section. If we just had the money to enlarge and maintain our work, we could transform this whole section in a little while.

G. H. CRUTCHER,
Shreveport, La. Cor. Sec.
June 22nd, 1915.

A GREAT MEETING AT FRANKTON, LA."

Franklin, La., June 22, 1915.

We have just closed a great meeting with Dr. W. M. Anderson, one of the H. B. evangelists, to do the preaching, and J. T. Jolly, of Dallas, Texas, to conduct the song service. The interest was good from the beginning. Great crowds at almost every service, and at times many were turned away. There were 41 admissions, twenty-nine for baptism and twelve by letter, and the church enjoyed an old time revival.

We do not have to wait for the protracted meeting for accession, as we had already welcomed 17 into our fellowship this year. Hence, there is an increase of 58 this year.

I have been on this field 17 months and we have received 138 members into the fellowship.

The Lord is gracious and abundant in His blessing, for which we are profoundly grateful. We crave the dear old home State.

J. J. WALKER.

Selected Books For Christian Workers
THE CONVENTION NORMAL COURSE

1. "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents.
2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
3. "Talks with the Training Class" (Slattery); 50 cents.
4. "The Seven Laws of Teaching" (Gregory); 50 cents.
5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

POST GRADUATE COURSE WITH DIPLOMA

(offered for those holding Blue Seal Diplomas)

"The School of the Church" (Frost), \$1.00.

"The Way Made Plain" (Brookes), 75 cents.

"The Making of a Teacher" (Brumbaugh), \$1.00.

"Secrets of Sunday School Teaching" (Pell), \$1.00.

"The Monuments and the Old Testament" (Price), \$1.50.

27,000 Diplomas awarded. Descriptive literature free. Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs (25 cents).

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offers the highest courses in Literary work, Music, Expression, Art and Home Science. All expenses in Boarding Department, \$214. All expenses in Industrial Home, \$145. New \$50,000 Administration Building. All modern conveniences. All girls given Swedish System of Gymnastics free in spacious new Gymnasium. Send \$10 room fee which pays for physician and trained nurse and secure a room. All students take Sunday School Normal Course and Old and New Testament.

For beautiful new catalog, address—

CLAUDE BENNETT, Vice-President
Hattiesburg, Miss.

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Hattiesburg, Miss.

FRECKLES

Don't Hide Them With a Veil; Remove Them With The Othine Prescription

This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

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Don't burn or waste your timber. Saw it for yourself and neighbors. A few good trees will pay for a small mill.

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For rheumatism, lumbago and similar diseases. X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. This liniment is a safe, reliable remedy. A reasonable relief your money will be refunded. It is also an excellent family liniment. By mail prepaid \$1. a bottle. Send reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

Our "JITNEY" Offer—This and

DON'T MISS THIS. Cut out this slip, enclose with 5c to Foley & Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial sample containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

SENT FREE AND PREPAID to every reader of the Baptist Record who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmetto. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation of bladder and prostate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.

THE MUTUAL HELPER. Are you a pastor wanting a new field? Or a church wanting a pastor? A teacher wanting a school? Or a school wanting a teacher? Then tell it to us. We make a specialty of supplying your needs. The Mutual Helper, P. O. Box 125, Geneva, Ala.

Dr. Lipsey, any time you may be down this way, I should be glad to have you stop and present the Baptist Record cause to the people here. With highest regards for you, I am,

LUCEDALE, MISS.

Dear Dr. Lipsey: We have just closed such a good meeting in Lucedale that I want to have the privilege of telling about it in The Record.

Evangelist E. S. P. Poole, of Hattiesburg, arrived here on the evening of June 7th, and remained with us through the third Sunday. His singer, Mr. Herbert Davis, was with us the first few days, but had to leave before the meeting was well begun, but the pastor took charge of the singing, and all moved along smoothly, in spite of the fact that we all missed the genial and splendid leadership of Mr. Davis.

The attendance was fine throughout, and everyone was in good humor and comfortable, due to Brother P. Poole's frequent expressed slogan, "Glad I'm living—no regrets," and especially the fact that the preacher preached without a coat, and insisted that his hearers take off theirs. When the thermometer is ranging upward to the hundred mark a coat is a worse-than-useless article.

The sermon on "The Necessity of the New Birth," "How a Sinner Becomes Just Before God," "The Absolute Certainty of Final Perfection," "The Broken Cruse," and "Baptism," made a tremendous impression. The simplicity of all the message was shown by the close attention given by many of the children, and as a natural consequence, fourteen girls, ranging in age from nine years to sixteen, were converted. One boy of ten years, and a grown woman, also were converted.

The thing about the meeting that makes me happy as the pastor, is that throughout the church is a new spirit of loyalty to their pastor. In other words, the visiting preacher made no effort whatsoever to steal the hearts of the people, but in every way led them to stand by their pastor. Do I mean then, that the people here care nothing for Bro. P. Poole? No, indeed. He has the devoted love of all, irrespective of denomination, but what I mean is that he has evidently led us to love God more, which preachers some times forget to do.

In conclusion, we are glad that the Lord sent Bro. P. Poole to us and we can heartily endorse his work as a loyal preacher of the gospel of Jesus Christ.

Dr. Lipsey, any time you may be down this way, I should be glad to have you stop and present the Baptist Record cause to the people here. With highest regards for you, I am,

Sincerely yours,
ROBERT H. RUSSELL.

B. J. LEONARD

DENTIST

Special Attention given to Children's Teeth and the Treatment of Gums Troubles

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Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tastless Chili Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

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Will cure your Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

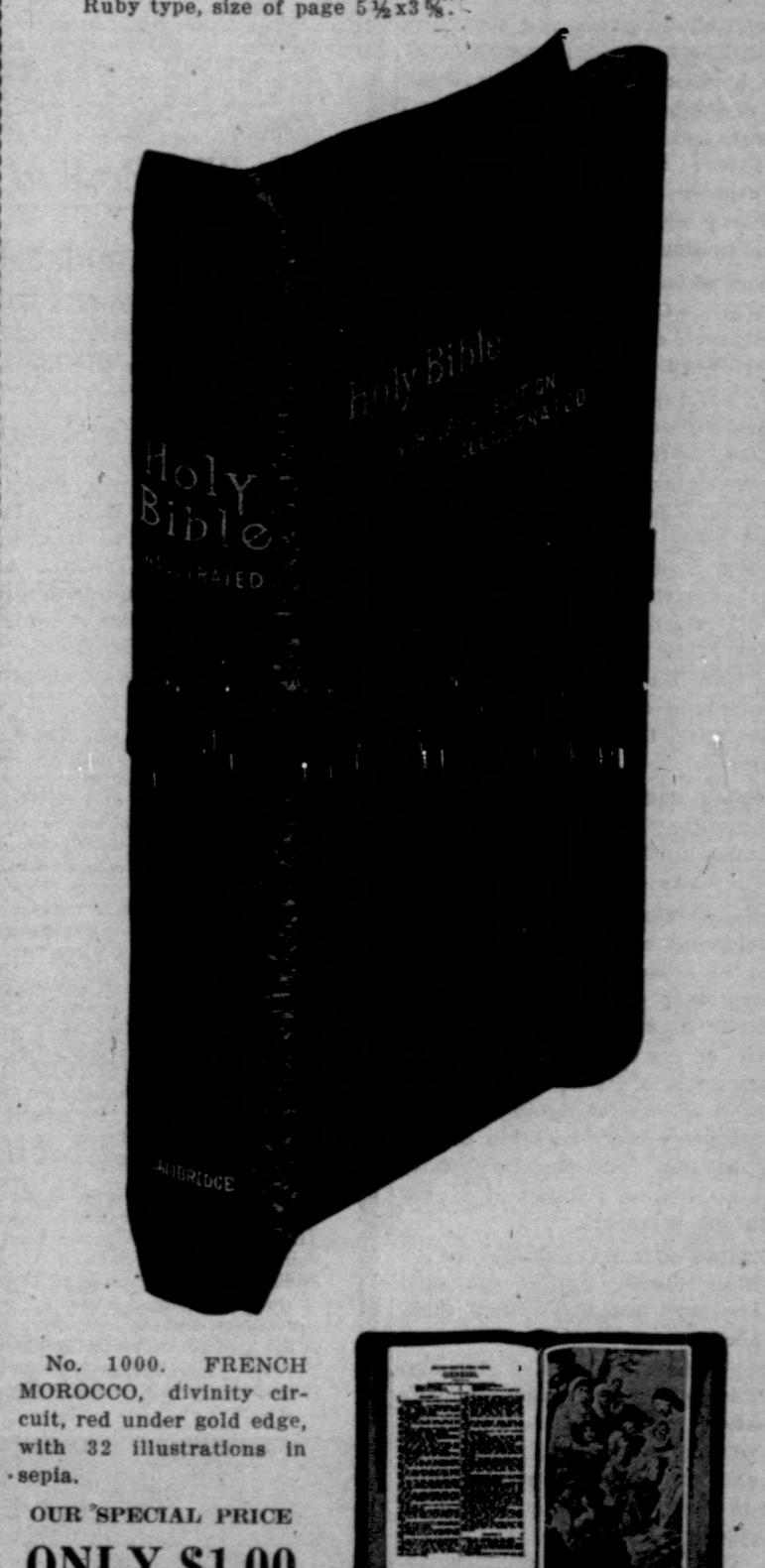
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BOOK NOTICES.

(By National Publication Review Bureau.)

A Pilgrimage of Pleasure, by Algernon Charles Swinburne; published by Richard G. Badger, Boston; price, \$2.50.

A limited edition of this volume has just been published which contains besides "A Pilgrimage of Pleasure," seven hitherto uncollected essays and studies, making a collection that will be highly prized by all lovers of Swinburne. One of the valued parts of the book is a bibliography of the works of Swinburne by Edward J. O'Brien. It is expected that this list includes all of the writings of Swinburne which number 209 different productions.

Sketches of Great Painters, by Edwin Watts Chubb; published by Stuart & Kidd, Cincinnati; price, \$2.00.

In a biographical and critical way "Sketches of Great Painters" treats of fifteen of the most prominent old masters—those that demand the attention of the everyday, well informed man. It is not a formal history of art, but it is a collection of intimate sketches of these great painters who are drawn near the reader through this medium. There are many fine illustrations of the masterpieces and although this volume is one that will be admired as well as enjoyed.

The Salon and English Letters, by Chauncey Brewster Tinker, published by The Macmillan Co., N. Y. Price \$2.25.

The interrelation of literature and society in the age of Johnson is discussed in a most scholarly way by this professor of English literature, in Yale University. The emulation on the part of the English people of the literary world of Paris, between 1760 and 1790 is very interestingly shown and the place that the salon had in the direction of literary efforts forms interesting reading for the student of literature.

An Outline of Russian Literature, by Hon. Maurice Baring, published by Henry Holt & Co., N. Y. Price 50c.

The Home University Library, which is published by this company will afford anyone a liberal knowledge of modern life, literature, history and art. Each volume is complete in itself and each is written by an authority on that particular subject. This recent volume of the series is a fine treatise on the literature of Russia, which up to the present time, has not been well understood by the English speaking people in that the most characteristically Russian literature has not been translated into English and is therefore not accessible. This little book seeks to introduce this literature to English speaking people and after a perusal of this outline, the reader will long for a more intimate knowledge of this literature than he has ever had.

The Round Table, by James Russell Lowell, published by Richard G. Badger, Boston. Price \$2.50.

Nine of Lowell's most delightful essays are here collected, making quite

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"That our daughters may be as cornerstones, polished after the similitude of a palace;" that they may profit by all that is good and pure in our modern civilization; that they may attain the highest human perfection in body, mind and soul—these are the aims and the constant striving of the Cox College & Conservatory.

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The lovely campus of twenty-eight acres, with its flowers, shrubbery and stately forest trees, affords a delightful home environment of security, comfort and quiet for the pursuit of study, and ideal facilities for recreation and outdoor sports. With an elevation of 1,100 feet above the sea, a delightful winter climate, dormitories and class rooms equipped with modern conveniences, the health record of the Institution is unsurpassed in all America. The absolute freedom from malarial diseases has attracted a large patronage from the lower South since before the Civil War.

To these natural advantages the city of Atlanta adds unparalleled opportunities to profit by contact and acquaintance with the world's great leaders of thought and action. No other city in all the South approaches Atlanta in its power to attract the world's great lecturers, statesmen, authors, educators, theologians, artists, singers and musicians. By special arrangement many of these are introduced from the College platform and all are accessible to Cox students at a minimum of expense.

The course of study is that of A Grade colleges, supplemented by elective courses in Piano, Voice, Violin, Theory, Harmony, Counterpoint, Oratory, Drawing and Painting, Domestic Science (Cooking, Dressmaking and Millinery), Stenography and Typewriting. The schedule of work is arranged to give the greatest flexibility to the curriculum, and the individual requirements and talents of the student are made the basis for the selection of her studies. The tuition fees and college expenses are remarkably low, it being the policy of the College to

afford its students the maximum opportunities for advancement at the lowest possible expense.

The next session will open September 14, 1915. Write for catalogues and full information.

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To parents and prospective students who will fill out the coupon below we will send free, for your examination, a handsome Annual, edited and published by the young ladies of Cox College & Conservatory, and picturing by photographic engravings almost every feature of the life and work of the Institution. If you are unable to accept our cordial invitation to visit the College in person, fill out the coupon below. This Annual will give you an interesting picture of the life your daughter will lead at Cox.

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Rev. C. Lewis Fowler, A. M., B. D.,
President,
Box 8, College Park, Ga.

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an addition to any library. They are, "Nationality in Literature," "Thoreau's A Week On the Concord and Merrimac Rivers," "Elsie Venner," "The Marble Faun," "D'Israeli As a Novelist," "The New Timon," "Browning's Plays and Poems," "The Works of Walter Savage Landor," "Palfrey's History of New England." This is also a limited edition, and is well assembled and substantially bound.

Rabindranath Tagore, by Ernest Rhys, published by The Macmillan Co., N. Y. Price \$1.00.

This being the first adequate biography of the great Hindu poet, it will no doubt be greatly sought for and highly prized by the many admirers he has among the English-speaking people the world over. The author presents this sketch in such simple terms and yet expresses therein his intimate knowledge of the poet so clearly that to read this volume

is to know Tagore and to appreciate his genius all the more. There are several good photogravures that give better delineations of his features than the many pencil sketches that are abroad in the land.

A three-year-old miss became interested in a peculiar noise, and asked what it was. "A cricket, dear," replied the mother. "Well," remarked the little lady, "he ought to get himself oiled."